Subject: "The Power of Example."

TEXT: "An Abimelech took an ax in his hand and cut down a bough from the trees and took it and laid it on his shoulder and said unto the people that were with him:
'What ye have seen me do make haste and
do as I have done.' And all the people likewise cut down every man his bough."—
Indeed in 189 Judges ix., 48.

Abimelech is a name malodorous in Bible history and yet full of profitable suggestion. Buoys are black and uncomely, but they tell where the rocks are. The snake's rattle is hideous, but it gives timely warning. From the piazza of my summer home night by night I saw a lighthouse fifteen miles away, not placed there for adornment, but to tell mariners to stand off from that dangerous point. So all the iron-bound coast or mora danger is marked with Saul and Herod and Rehoboam and Jezebel and Abimelech. These bad people are mentioned in the Bible not only as warnings, but because there were sometimes flashes of good conduct in their lives worthy of imitation. God sometimes drives a very straight nail with a very poor

The city of Schechem had to be taken, and Abimelech and his men were to do it. I see the dust rolling up from their excited march. I hear the shouting of the captains and the I hear the shouting of the captains and the yell of the besiegers. The swords clack sharply on the parrying shields, and the vociferation of two armies in death grapple is horrible to hear. The battle goes on all day, and as the sun is setting Abimelech and his army cry "Surrender!" to the beatten foe, and, unable longer to resist, the city of Shechem falls, and there are pools of blood and disayered limbs and glazed eyes lookand dissevered limbs and glazed eyes looking up beggingly for mercy that war never shows, and dying soldiers with their head on the lap of mother or wife or sister, who have come out for the last offices of kindness and affection, and a groan rolls across the city, stopping not, because there is no spot for it to rest, so full is the place of other groans. A city wounded! A city dying! A city dead! Wail for Shechem, all ye who know the horrors of a sacked town.

As I look over the city I find only one building standing, and that is the temple of the god Berith. Some soldiers outside of the god Berith. Some soldiers outside of the city in a tower, finding that they can no longer defend Shechem, now begin to look out for their own personal safety, and they fly to this temple of Berith. They go within the door, shut it, and they say: "Now we are safe. Abimelech has taken the whole they have been taken the whole are safe. Abimelech has taken the whole city, but he cannot take this temple of Berith. Here we shall be under the protection of the gods." O Berith, the god, do your best now for these refugees. If you have eyes, pity them. If you have hands, help them. If you have thunderbolts, strike for them. But how shall Abimelech and his army take this temple of Berith and the men for them. But how shall Abimelech and his army take this temple of Berith and the men who are there fortified? Will they do it with the sword? Nay. Will they do it with the spear? Nay. With the battering ram rolled up by hundred armed strength crashing against the walls? Nay. Abimelech marches his men to a wood in Zalmon. With his ax he hews off a limb of a tree and puts that limb upon his shoulder, and then he says to his men. "You do the same." is men, "You do the same."

They are obedient to their commander.

There is a struggle as to who shall have axes. The whole wood is full of bending boughs and the crackling and the hacking, and the cutting, until every one of the host has a limb of a tree cut down, and not only that, but has put it on his shoulder just as Abimelech showed him how. Are these men all armed with the tree branch? The reply comes, "All armed." And they march on. Oh, what a strange army, with that strange equipment! They come up to the foot of the temple at Berith, and Abimelech takes his limb of a tree and throws it down, and the first platoon of soldiers come up, and the first platoon of soldiers come up, and they throw down their branches, and the second platoon; and the third, until all around about the temple of Berith there is a pile of tree branches. The Shechemites look out from the window of the temple upon what seems to them childish play on the parts of their enemies. But soon the flints are struck, and the spark begins to kindle the brush and the flame comes up all through. brush, and the flame comes up all through the pile, and the red elements leap to the casement, and the woodwork begins to blaze, casement, and the woodwork begins to blaze, and one arm of flame is thrown up on the left side of the temple, and another arm of flame is thrown up on the left side of the temple, until they clasp their lurid palms tunder the wild night sky, and the cry of "Fire!" within and "Fire" without announces the terror, and the strangulation, and the down of the Shechemites, and the complete of the words, in what Sabbath school do you teach? In what prayer meeting doom of the Shechemites, and the complete overthrow of the temple of the god Berith. Then there went up a shout, long and loud, from the stout lungs and swarthy chests of Abimelech and his men as they stood amid the ashes and the dust crying, "Victory,

Now I learn first from this subject the folly of depending upon any one form of tactics in anything we have to do for this world or for God. Look over the weaponry of olden times—javelins, battleaxes, habergeons, and show me a single weapon with which Abimelech and his men could have gained such complete triumph. It is no easy thing to take a temple thus armed, I have seen a house where, during Revolutionary times, a man and his wife kept back a whole regiment hour after hour, because they were inside the house and the assaulting soldiers were outside the house. Yet here Abimelech and his army come up, they surround this tem-ple, and they capture it without the loss of a single man on the part of Abimelech, although I suppose some of the old Israelitish heroes told Abimelech. "You are only going up there to be cut to pieces." Yet you are willing to testify to-day that by no other mode— certainly not by ordinary modes—could that temple so easily, so thoroughly, have been taken. Fathers and mothers, brethren and sisters in Jesus Christ, what the church most wants to learn this day is that any plan is right, is lawful, is best, which helps to overthrow the temple of sin and capture this world for God. We capture this world for God. We are very apt to stick to the old modes of attack. We put on the old style coat of mail. We come up with the sharp, keen, glittering steel spear of argument, expecting in that way to take the castle, but they have a thousand spears where we have ten. And so the castle of sin stands. Oh, my friends, we will never capture this world for God by we will never capture this world for God by any keen saber of sarcasm, by any glittering lances of rhetoric, by any sapping and min-ing of profound disquisition, by any gun-powdery explositions of indignation, by sharpshootings of wit, by howitzers of mental strength made to swing shell five miles, by cavalry horses gorgeously capari-soned pawing the air. In vain all the at-tempts on the part of these ecclesiastical foot soldiers, light horsemen and grenadiers. My friends, 1 propose a different style of factics. Let each one go to the forest of

tactics. Let each one go to the forest of God's promise and invitation and hew down a branch and put it on his shoulder, and let us all come around these obstinate iniquities. and then with this pile kindled by the fires of a holy zeal and the flames of a consecrated life we will burn them out. What steel cannot do, fire may. And I announce myself in not do, are may. And I announce myself in favor of any plan of religious attack that succeeds—any plan of religious attack, however radical, however odd, however unpopular, however hostile to all conventionalities of church and state. If one style of praver does not do the work, let us try another style. If the church music of to-day does not get the victory, then let us make the assault with a backwoods chorus. If a prayer meeting at half past 7 in the evening does meeting at half past 7 in the evening does not succeed, let us have one as early in the morning as when the angel found wrestling Jacob too much for him. If a sermon with three authorized heads does not do the work, then let us have a sermon with twenty heads or no heads at all. We want more heart in more heart in our prayers, more heart in our

preaching.
Oh, for less of Abimelech's sword and more of Abimelech's conflagration! I had

There is a fountain filled with blood sung artistically by four birds perched on their Sunday roost in the gallery until I thought of Jenny Lind and Nilsson and Sontag and all the other warbiers, but there tame not one tear to my eye nor one master smotion to my beart. But one night I went flown to the African Methodist meeting house in Philadelphia, and at the close o the service a black woman in the middle of the audience began to sing that hymn, and all the audience joined in, and we were floated some three or four miles nearer heaven than I have ever been since. I saw with my own eyes that "fountain filled with blood"-red, agonizing, sacrificial, redemp-tive-and I heard the crimson splash of the wave as we all went down under it.

For sinners plunged beneath that flood Lose all their guilty stains.

Oh, my friends, the gospel is not a syllogism; it is not casuistry, it is not polemics, or the science of squabbles. It is blood red fact; it is warm hearted invitation; it is leaping, bounding, flying good news; it is efforescent with all light; it is rubescent with all summery glow; it is arborescent with all sweet shade. I have seen the sun rise on Mount Washington, and from the Tiptop House, but shade. I have seen the sun rise on Mount Washington, and from the Tiptop House, but there was no beauty in that compared with the Gayspring from on high when Christ gives light to a soul. I have heard Parepa sing, but there was no music in that compared with the voice of Christ when He said. "Thy sins are forgiven thee; go in peace." Good news! Let every one cut down a branch of this tree of life and wave it. Let him throw it down and kindle it. Let all the way from Mount Zalmon to Shechem be filled with the tossing joy. Good news! This bonfire of the gospel shall consume the last temple of sin, and will illumine the sky with apocalyptic joy, that Jesus Christ came into the world to save sinners. Any new plan that makes a man quit hissin, and that prostrates a wrong, I am as much in favor of as though all, the doctors, and the bishops, and the arcademical gownsmen of Christianity sanctioned it. The temple of Berith must come down, and I do not care how it comes.

Still further I learn from this subject the power of example. If Abimelech had sat down on the grass and told his men to go and get the boughs and goo cut to the battle, they would nover had gone at all, or if they had it would have been without any spirit or effective result, but when Abimelech goes with his own ax and hews down a branch and with Abimelech's arm puts it on Abimelech's shoulder and marches on, then, my text says, all the people did the same. How

ech's shoulder and marches on, then, my text says, all the people did the same. How natural that was! What made Garibaldi and tonewall Jackson the most magnetic com manders of this century? They always rode ahead. Oh, the overwhelming power of example! Here is the father on the wrong road. All his boys go on the wrong road. Here is a father who enlists for Christ. His children I saw in some of the picture galleries of Europe that before many of the great ies of Europe that before many of the great works of the great masters, the old masters, there would be sometimes four and five artists taking copies of pictures. These copies they were going to carry with them, per haps to distant lands, and I have thought that your life and character are a masterpiece, and it is being copied, and long after you are gone will bloom or blast in the homes of those who knew you and be a Gorgon or a Madonna. Look out what you say homes of those who knew you and be a Gorgon or a Madonna. Look out what you say. Look out what you do. Eternity will hear the echo. The best sermon ever preached is a holy life. The best music ever chanted is a consistent walk. If you want others to serve God, serve Him yourself. If you want others to shoulder their duty, shoulder yours. Where Abimelech goes his troops yours. Where Abimelech goes his troops go. Oh, start out for heaven to-day, and your family will come after you, and your business associates will come after you, and your social friends will join you. With one branch of the tree of life for a baton, marshal just as many as you can gather. Oh, the infinite, the semiomnipotent power of a good or bad example!

I saw last summer, near the beach, a wrecker's machine. It was a cylinder with some holes at the side, made for and thrusting in of some long poles with strong leverage, and when there is any vessel in trouble or going to pieces in the offing, the wreckers shoot a rope out to the suffering men. They grasp it, and the wreckers turn the cylinder, and the rope winds around the civinder. and and the rope winds around the cylinder, and those who are shipwrecked are saved. So at your feet, to-day, there is an influence with a tremendous leverage. The rope attached to it swings far out into the billowy future. Your children, your children's children and all the generations that are to follow will grip that influence and feel the long reaching pull long after the figures on your tombstone are so near worn out that the visitor cannot tell whether it was 1896 or 1796 or 1896 that you died. 1696 that you died.
Suppose in military circles on the morning of battle the roll was called, and out of 1000

men only 100 men in the regiment answered.
What excitement there would be in the camp! What would the colonel say? What high talking there would be among the ground that they had overslept themselves, or the morning was damp and they were afraid of getting their feet wet. or that they were busy cooking rations. My friends, this is the morning of the day of God Almighty's bettle the property of the troops. Hear do you extort? To what penitentiary do you declare eternal liberty? To what almshouse do you announce the riches of heaven? What broken bone of sorrow have you ever set? Are you doing nothing? Is it possible that a man or woman sworn to be a follower of Jesus Christ is doing nothing? Then hide the horrible secret from the angels. Keep it away from the book of judgment. If you are doing nothing, do not let the world find it out, lest they charge your religion with being a false face. Do not let your cowardice and treason be heard among the martyrs. about the throne, lest they forget the sanc-tity of the place and denounce your betrayal of that cause for which they agonized and

May the eternal God rouse us all to action! As for myself, I feel I would be ashamed to die now and enter heaven until I have acdie now and enter heaven until I have accomplished something more decisive for the Lord that bought me. Oh, brethren, how swiftly the time goes by! It seems to me as if the years had gained some new power of locomotion—a kind of speed electric.

The temple of Berith is very broad, and it is now that the local state of the second of the

is very high. It has been going up by the hands of men and devils, and no human engineering can demolish it, but if the 70,000 ministers of Christ in this country should each take a branch of the tree of life, and all their congregations should do the same, and we should march on and throw these branches around the great temples of sin and worldliness and folly, it would need no match or coal or torch of ours to touch off the pile, for, as in the days of Elijah, fire would fall from heaven and kindle the bonfire of Christian victory over demolished sin. Still further, I learn from this subject the danger of false refuges. As soon as these Schechemites got into the temple they thought they were safe. They said: "Berith will take care of us. Abimetech may batter down everything else. He cannot batter down this temple where we are now hid." But very soon they heard the timbers crackling, and they were smothered with smoke, and they miserably died. I suppose every person in this andience this moment is step ping into some kind of refuge. Here you step in the tower of good works. You say, "I shall be safe in this refuge." The battlements are adorned; the steps are varnished on the wall are pictures of all the suffering you have alleviated, and all the schools you have established, and all the fine things you have ever done. Up in that tower you feel you are safe. But hear you not the tramp of your unpardoned sins all around the tower? They each have a match. You are kindling the combustible material. You feel the heat

the combustible material. You feel the heat and the suffocation. Oh, may you leap in time, the gospel declaring, "By the deeds of the law snall no flesh living be justified."
"Well," you say, "I have been driven out of that tower. Where shall I go?" Step into this tower of indifference. You say, "If this tower is attacked, it will be a great while before it is taken." You feel at ease. But there is an Abimelech with ruthless assault coming en. Death and his forces are sault coming en. Death and his forces are gathering around, and they demand that you surrender everything, and they clamor for your overthrow, and they throw their skele-ton arms in the window, and with their iron fists they beat against the door, and while you are trying to keep them out you see the torches of judgment kindling, and every forest is a torch and every mountain a torch and every sea a torch, and while the Alps and Pyrenees and Himalayas turn into a live coal, blown redder and redder by the whirwind breath of a God omnipotent, what will

become of your refuge of lies? "But," says some one, "you are engaged in a very mean business, driving us from tower to tower." Oh, no. I want to tell you of a Gibraltar that never has been and never will be taken, of a wall that no satanic assault can scale, of a bulwark that the udgment earthquakes cannot budge The Bible refers to it when it says, "In God is thy refuge, and underneath thee are the everlasting arms." Oh, fling yourself into it. Tread down unce-emoniously everything that intercepts you. Wedge your way there. There are enough hounds of death and peril after you to make you hurry. Many a ma has perished just outside the tower with hi foot on the step, with his hand on the latch. Oh, get inside. Not one surplus second have you to spare. Quick! Quick! Quick: WELLINGTON ELECTED SENATOR

Maryland Legislature Formally Chooses Gibson's Successor.

The Maryland Legislature met in joint session at Annapolis and formally elected George L. Wellington as successor to C. H. Gibson in the United States Senate.



GEORGE L. WELLINGTON. George L. Wellington is of German parentage and was born in Cumberland, Md., on January 28, 1852. He attended a German school for a brief time, but is otherwise selfeducated. When he was twelve years old he began work in a canal store in Cumberland. In 1870 he was employed as a clerk, and later became teller of the Second National Bank, of Cumberland. In 1882 he was appointed Treasurer of Allegany County and served until 1898, being again appointed in 1890. He was a delegate to the Republican National Conventions of 1884 and 1888. In 1889 he was nominated by the Republicans for Controller of Maryland, but was defeated after an active campaign, but was defeated after an active campaign, in which he polled one of the largest votes ever given to a candidate of his party on the State ticket. In July, 1890, President Harrison appointed him Assistant United States Treasurer at Baltimore. Mr. Wellington was nominated for Congress by the Republicans of the Sixth District in 1892, but was defeated by W. M. McKaig. In 1894 he was nominated and elected to the Fifty-fourth Congress. Mr. Wellington will succeed Senator Charles H. Gibson, and his term will begin on March 4. Gibson, and his term will begin on March 4,

AN APPEAL TO THE POWERS.

The Senate Reminds Them of Their Duty .to Armenia.

Having stood idly by for months while the Turks have been slaughtering the Armenians, it is believed by some United States Senators that the great Powers that are parties to the Berlin Treaty of 1878 may be induced to reverse their position out of regard for American sentiment, as expressed in a resolution of Congress—such a resolution, for example, as was reported by the Senate Committee on Foreign Relations and how now hear passed by the Senate tions, and has now been passed by the Senate. The resolution calls upon European Powers to protect Christians in Turkey and pledges support to the President in a show of force in the Dardanelles.

of force in the Dardanelles.

The resolutions which were adopted are preceded by a preamble which sets forth the provisions of the Treaty of Berlin, and then in effect criticise the Powers that became in effect criticise the Powers that became parties to that treaty for their failure to carry out its provisions. The President is requested to communicate the resolutions to the respective Powers. Then the concluding resolution assures the President of the support of Congress in the most vigorous action he may take for the protection and security of American citizens in Turkey, and to obtain redress for injuries committed upon their persons or property.

tain recress for injuries committed upon their persons or property.

Perhaps the most sensational remark made was that uttered by Mr. Frye that if he could have had his way Russia would have been told to take possession of Armenia, with the assurance that the United States would stand by her. Mr. Frye did not refer to the possi-ble results of such an alliance. The resolution now goes to the House for its concurrence.

STORMS EAST SOUTH AND WEST.

Rain, Snow, Sleet and Heavy Wind Cause Great Damage.

One of the heaviest storms of the season prevailed in the South for three days and then traveled slowly North. At the same time there was heavy weather in the far North and Northwest. Both storms moved toward the Eastern coast, and New York the benefit of the combination. got the benefit of the combination. The storms were characterized by terrific winds, heavy rainfall, and snow and sleet. winds, heavy rainfall, and snow and sleet. Telegraph wires were blown down in many States, in some cases the polesbeing blown out of the ground. Great trouble was experienced in the South, especially at Baltimore, Md. A hurricane blew there, and the rain came down in torrents. In Buffalo, N. Y., and Detroit, Mich., they had rain and snow. The main storm started in the Gulf of Mexico, and moved North. The storm controscillated between the Ohio Valley, Tennessee and Georgia, but spread to Iowa, Nebraska and through the Mississippi Valley. The lake region had heavy snow.

In New York City and vicinity the high wind stripped the trees of all loose branches, which, at daylight, were strewn about the streets, on lawns, and in dooryards. The

streets, on lawns, and in dooryards. The wind also had the effect of starting the large fields of ice in the Hudson River away with the high tide.

Along the New Jersey coast an unusually

riolent Northeast storm raged for twenty-four hours. The wind blew with the force of a hurricane and did considerable damage at Ocean Grove, Highlands of the Navesink. Long Branch, Montclair and the Oranges. Reports state that a blizzard raged in Southern Iowa; Eastern Kansas, throughout Missouri and extended as far South as Little

MISS BARTON IS ADMITTED.

The Sultan of Turkey Yields to Minister Terrell's Urging. Owing to the energetic representations of

United States Minister Terrell, Miss Clara Barton and her party will be permitted by the Turkish Government to distribute relief to the distressed Armenians, although the Red Cross itself will not figure in the work. This news came to the State Department

at Washington in a cablegram from the Minister to Secretary Olney, in which he says that while the Porte refuses such per-mission to the Red Cross, or to the members of the Red Cross as such, and thereby decline o officially recognize that society, it will permit any person whom the Minister names and approves to distribute relief in the in-terior of Turkey, provided the Turkish authorities are kept informed of what they

are doing. There can be no question that Miss Barton and her party will be so designated by Min-ister Tercell, but it is apprehended that they will encounter almost insurmountable ob-stacles in reaching the field of action as the mountain passes between the senboard and the interior are now practically impassable are now practically impassable owing to the deep snows.

The decay of "Chinatown" is one of the most remarkable features of San Francisco Five years ago Chinatown had 25,090 inhabitants and trade was lively, many of the large merchants doing an extensive business. Rents were higher in Chinatown than in other parts of the city. Now rents have fallen more than one-half in this quarter, real estate is unsalable and the population has strunk to 15,000. The last China steamer carried 700 Chinamen back to their homes, the greater part of whom will not return. At the present rate. Chinatown in six months will not have 10,000 inhabitants.

Killed by Natural Gas. The immense pumping station of the Ohio and Indiana Natural Gas Company, in Red Key, Ind., was blown up. Six persons were killed and several others dangerously in-jured. Eight surrounding buildings were destroyed by fire and the pumping station

TEMPERANCE.

TOTAL ABSTINENCE. A correspondent requests us to state in brief reasons why total abstinence should be practiced as a remedy for intemperance. With this request we gladly comply. Total abstinence is the practice of that principle which restrains an individual from either talking a remedy into yield in the restrains an individual from either talking a remedy into yield in the restrains an individual from either talking a remedy into yield in the restraing lines and the restrains in the remedy in the restrains an individual from either talking and the restrains in the restrains and the restrains and the restrains the restrains and the restrains the restrains an individual from either the restrains and the restrains and the restrains an individual from either the restrains and the restrains a taking or giving intoxicating liquors, and induces him to discountenance all the cause and practices of intemporance. Its design is to suppress and prevent intemperance; by the former to effect the reformation of the drunkard, by the latter to secure the permanent sobriety of the sober.

That it is sufficient to accomplish his two-fold object will be manifest when we consider (1) It is safe in its operation; from the

sider (1) It is safe in its operation; from the very nature of total abstinence it cannot possibly injure one in any respect, and it may be practiced with perfect safety, either as regards man's physical, intellectual of moral nature, or his domestic or social welfare.

(2) It is simple and definite. Simplicity in anything is a great recommendation, and so it is here. The principle is so simple that a child can understand and practice it. It is also definite: in this it is in strking contrast also definite; in this it is in strking contrast to moderation claimed by some to be a rem-edy. No one can mistake the prescription of

total abstinence. It is abstain from every-thing that can lead to intemperance.

(3) It is efficacious. If it was deficient in this respect, however excellent otherwise, it would still be deficient in that which could would still be delicted in that which could alone recommend it to practical use. But in this respect, as well as in others, its character is fully vindicated, for both reason and experience concur in demonstrating its efficacy. Reason teaches, for it is the plainest of all truisms, that it a man never drinks that will interiests be can never be that which will intoxicate he can never be come a drunkard; or, if he is one and ceases to drink, he will cease to be a drunkard.

Experience all testifies to its efficacy.

In enterprises of a worldly nature, men

an enterprises of a worldly nature, men are induced to engage in them by a prospect of future gain; here it is different. True, we may point to the good that will yet be accomplished—for much remains to be done but, at the same time, we can triumphantly point to the good which it has already achieved as an evidence of what it can and will yet do. We can point to thousands and hundreds of persons who have been rescued' from a state of utter degradation and restored to the church and the community by means of total abstinence. Turn to the annals of the triumphs of this reform and see not merely persons so benefitted, but familiar to the annals of the state of the second seeds of th illes whose homes were once scenes of illies whose homes were once scenes of wretchedness now scenes of happiness; husbands and wives whom intemperance had separated now united, and children who were growing up to be the pests of society now trained up in the way they should go; in short, in every part of the world where the principles of abstinence have prevailed, there are multitudes of living witnesses tesifying to its practical efficiency.—National Temperance Advocate.

PAWNED HIS PALSE TEETH. The proprietor of a pawnshop sat back of the counter with a good-natured, self-contented smile on his face, as though at peace with himself and the world. He was waiting on a woman who had put a sealskin cloak "in hock" at some forgotten time in the past, and wno was at last all but prepared to re-

and who was at last at our prepared to re-deem it. She had the money, but had lost her check. The proprietor would not de-liver the cloak unless she could produce a check or get some reputable citizen to iden-tify her. She left in high dudgeon, declar-ing that she had been insulted, and that it was a lift people couldn't get what rightwas a pity people couldn't get what right-fully belonged to them.

"Where did I get these false teeth?" he said, in reply to a question. "Well, say, there's a funny story in connection with those nibblers. A wild-eyed man rushed up stairs the other night. He informed me in an excited manner that he was dead broke and was dyin' for a drink. He had to have

and was dyin' for a drink. He had to have the 'booze.' It was a necessity.

"'Got anything to put up?' I asked. He thought a moment and then said: 'Why, no; nothin' worth pawin' thet's detachable 'cept my teeth.' Then a happy thought struck him, and he said: 'Say, what'll you let me have on 'em?' He took them out for examination, and as they were sound and a good piece of work I let him have \$1.25. He hast't been up since, and I guess he's quit chewin'. Funny, wasn't it?"—Minneapolis Tribune. Tribune.

SUGGESTED EXHIBITS.

After the demonstration of the New York After the demonstration of the New York illiquor trade before the election a sensible citizen wrote to the New York illerald suggesting certain exhibits as appropriate in a liquor parade. We commend the suggested exhibits to the managers of the Berlin Indus-trial Exposition to be held in October of this year at which a prominent place will be given to malt liquors, brewing and kindred business. The suggested exhibits are as fol-

"A dray bearing a woman and children from some drunkard's home. No label. "A dozen or more men walking behind this dray, who have been ruined by rum; now known as tramps. No label.

"A wagon such as is used for conveying wild beets with a sizene containing a man

"A wagon such as is used for conveying wild beasts with a circus, containing a man in convict's clothes. Label—'State Prison. Eighty per cent. of all crime caused by Rum.'
"Another van of the same description containing a maniac might follow, appropriately "Is it right to parade the glitter and splen-dor of a traffic without presenting also the awful results of that traffic?"

LONGEVITY OF ABSTAINERS.

Dr. Agle, of the Registrar-General's department, has compiled a table of the expectancy of life based on the death rate for the years 1871-80 of the general population of the country. This when compared with the actuarily compiled experienced of the Rechastra Crimpile Registrative at the following bites Friendly Society, gives the following results:

	Age. Years.	Dr. Agle's Table of Experience. Years.	Table of Experience. Years.	Rechabite Advantage. Years.
	20	39.40	48.93	9.43
	25	35.68	44.30	8.62
	30	32.10	89.72	7.62
	35	28.64	35.08	6.44
d	40	25.30	30.58	5.28
	Thus	at twenty yes	ars of age a	Rechabite
	has nea	rly nine and	a half years o	of life more

than the average of the general population of the country at that age. LIVER ENLARGED BY ALCOHOL.

Patrick Carney, a fifteen-year-old boy, who lives at 639 First avenue, was brought to Bellevue Hospital last evening to be treated for an enlargement of the liver caused. by the action of alcohol. This case is a re-markable one because of the youth of the patient. The disease is not uncommon mong middle-aged men who are hard

Young Carney has been in the habit of drinking beer or whisky at his meals ever since he can remember. It was also his habit to join in drinking the beer which his father brought up in the evening in a can for He drank beer or liquor at any supper.

supper. He drank neer or inquor at any time, in fact, as a matter of course. The boy is no larger than a child of seven or eight years old. He was carried in the physician sarms to and from the examination room .- New York Sun.

SADDEST OF ALL SIGHTS.

"To me," said Rev. J. M. Cleary on a recent occasion, "there is no sadder sight than to see the hard working man, employed from Monday's dawn until Saturday's twilight draw his week's wages and hand over a large portion of his money to the saloon keeper and his family in faziness, while his own family live on the border, and of beggary all their lives."

The man who goes to a lunch counter and consumes too much bread and butter and beef may do himself a more serious injury, possibly, than if he drank too much whisky at a bar, but giuttony, unlike drunkenness, is not a menace to the peace of society.

TEMPERANCE NEWS AND NOTES. To talk about a respectable saloon is sheen

nonsense. You might as well talk about an honest thief or an innocent criminal. An old man and his wife, both over eighty and paupers, were brought before a London Police Justice recently for habitual intoxication.

easy for the people to do right and difficult for the people to do wrong. -W. E. Glad-Weakness of the heart's action; softening of the lung substance, thus leading to con-sumption; diseased stomach, kidneys and liver; and various forms of alcoholism, the last stage of which is known as delirium

tremens-are the inevitable consequences of

excessive drinking.

It is the duty of government to make it

RELIGIOUS READING.

UNCONSCIOUS GOODNESS. How refreshing it is to live in the same atmosphere with a thoroughly good person, who is all unconscious of his own goodness! Virtue seems never quite virtue unless it has this exquisite aroma of self-forgetfulness, this perfectly natural and spontaneous quality of being unaware of its own existence and hap-pily indifferent to the recognition of itself. It has been said that religion tends to make good people too conscious of themselves and their goodness, because it cultivates in them a subjective, contemplative plety that by its very nature must be self-conscious. That there is a slight grain of truth in the assertion we shall not deny: but we do deny that the assumption justifled the conclusion. Granted that religion makes the conclusion. Granted that religion makes a good man contemplative, that it makes him aware of the nature of goodness, and of his own approximation to the standard of righteousness set by his Maker; it does not follow that the Christian's piety is self-conscious, or that in any sense, to himself or to others, he poses as an example of virtue and holiness. A Christian may be as unconscious of his own goodness, as modestly self-forgetful in his benevolence and kindnesses, as the most unconventional humanitarian who ever most unconventional humanitarian who lived-yes, more so, for the Christian has always that reverent sub-consciousness of the Divine will and power working in and through him, making him but the humble human instrument of God's omnipotence and righteousness.
Indeed, it is very doubtful if any of us ever

Indeed, it is very doubtful if any of us ever saw an example of perfectly unconscious goodness, save in the person of some thorough-going, pure, and earnest Christian. There is always something about such saints that makes one feel as if they had been caught up out of their own personalities, and merged into that greater Personality, that divine embodiment of love and righteouspess where names they bear. The spontaness, whose names they bear. The sponta-neity of their goodness is not the abandon of one who is virtuous and helpful from sheer soundness and health of moral constitution and generosity of disposition: it is the calm, even, unvarying righeousness which has its source in the Divine Love, works by perpetual law like the sunshine, and never prefers nor discriminates, but yields to all alike the loving kindness and tender mercy of Him

whose perfect goodness it declares.

Blessed is the community or church which has even one such Christian in its bounds—a man or a woman whose every act and look and word proclaim their absorption in the life of Christ, their forgetfulness of self, their utter unconsciousness of the reflected halo of atter unconsciousness of the renected half of sainthood! It is the complete extinction of the Pharisee in the humble, self-forgetful, benevolent, radiantly happy disciple. May the time hasten when all Christian virtue shall be so sincerc and free from self-con-sciousness that the term "pletific" shall dis-appear from the vocabulary of the scoffer.

OUR SKYLIGHT.

Theologians have disputed not a little over dichotomy and trichotomy; that is, whether there are two elements in man's bewhether there are two elements in man's or-ing (body and soul), or three elements (body, soul, and spirit). Where the three elements are discriminated, the soul is taken to de-note man's immaterial part in its inferior powers and activities, those which he has in common with the brutes, while the spirit includes the higher capacities and faculties, such as reason conscience and free-will, which constitute him responsible and immortal. There is much to be said on both sides of the contention. A very sensible conclusion seems to be that man's immateria part, while possessing quality of powers, has unity of substance. Dr. A. H. Strong pithily unity of substance. Dr. A. H. Strong pithily and prettily expresses it by saying: "Man's nature is not a three-storied house, but a two storied house, with windows in the upper story looking in two directions—toward earth and toward heaven. The lower story is the physical part of us—the body. But man's upper story has two aspects: there is an outlook towards things below, and a skylight through which to see the stars."

It may be added that in the unspiritual person this unspiritual person this skylight is so thickly covered with dirt and cobwebs that the stars are all hidden. The "washing of regeneration" very largely removes the obscurity; and by proper subsequent diligence

scurity; and by proper subsequent diligence our heavenward window may be not only further clarified, but greatly enlarged.

DO NOT IRRITATE YOUR CHILDREN. Archdeacon Farrar declares that parents cannot be reminded too often or too earnestly not to fret, not to worry their children, and not to life. In the words that it is a scriptural warning to this effect in the words rendered in our authorized version of the Bible: "And ye fathers, provoke not your children to wrath," a clause which he says in the original means exactly: "Do not irritate your children," "Do not rub them the wrong way." Perhaps there was never more need for this injunction than at the present day, when periodicals devoted to child culture and home training abound, when theories re-garding the discipline of children are num-berless and advice to parents is met with on all sides. The young father or mother, anxious to bring up a child in accordance with all the latest scientific methods, is in danger of overdoing the training of the lit-tle one. A father, who has learned by ex-perience the wisdom of letting his children alone to a certain extent, declares that he harmed his first child for life by his exacting requirements She was checked unduly and shut up within herself until she grew up in a rigid and unnatural constraint. The same warning might be applied to children of an older growth, who are not permitted to de-velop their own individualities. Dr. Farrar sums the whole matter up in one sentence "Parents must respect their children as well as children their parents."

HOW. WHY. WHAT.

In the measurement of moral values the "how" and the "why" count for a good deal more than the "what." In other words the spirit and the motive are of more importance than the mere amount of accomplishment. Quality rather than quantity is the thing to be closely looked after. A small sacrifice made in humble, hearty, self-forgetfulness and genuine devotion is more pleasing in the eyes of God than the greatest eacrifice made for show and the aggrandizement of self. There is a world of comfort in this for the lowly and the weak; in that it puts them on a level before the Master, with the strong and gifted. There is a world of warning in it, also, for the latter class not to presume upon their powers, and fancy that because they have accomplished what seems great good in the eyes of men therefore the Lord will praise them. Their service will be spoiled if self creeps in. To keep him out requires ceaseless vigilance.

TIME FOR RESOLUTIONS. The opening year is the season for making resolutions. Every wise man should make a trial balance, not of his business alone, but of his health, his domestic state, his friendships, his unfinished plans, and, above all, of his moral and religious character-what his prospects are in that unknown realm for which he must one day set out, perhaps on summons; what treasure, if any, he has lain up in heaven. If any siniul path has been trodden in the past year, recall its pitfalls, and determine that, with the help of God, it shall be avoided. The help of God! This is the key, the only key, which can unlock the door to peace and security in all the future. As subjects in the kingdom of God, we shall be prepared to receive whatever the months may bring, and we can bear all-

God rules the years, and we are His. -Christian Advocate.

Whatever changes the years bring to us wo must ever keep our eyes on the living Christ. He will always be all we need. There will never be an experience through which he cannot safely take us. We are leaving the old year behind, but we are not leaving Christ in the dead year. We need not be airnid therefore to go orward, if we go with him. -J. R. Miller.

Bound for Georgia. Emigrants from the Northwest continue to emigrants from the workings continue to arrive at the old solders' colony, in Wicox County, Georgia, in considerable numbers. Last week a fleet of six prairie schooners arrived there, each wagon containing one family, and the fleet comprising twentyeight persons in all. One wagon came from Kansas, another from Nebraska and another from Minnesota. The whole journey was made in the wagons, but from St. Louis to Memphis the wagons were floated down the Mississippi on rafts. The Kansas party had been more than three months on the road, and the Nebraska party almost as long.

The Pacific Lumber Centre. Tacoma, Wash., claims the Pacific coast record for the output of its lumber mills during 1895, the total being about 115,000, 00 feet.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR FEBRUARY 16.

Lesson Text: "The Great Helper," Luke vii., 2-16-Golden Text; Luke vii., 16-Com-

mentary.

2. There being so many verses in this les son, we will omit quotations from the text of the lesson. We now find Him in Capernaum, which in Math. ix., 1, is called "His own city," probably because when rejected at Nazareth He made Capernaum His Galilean center and there wrought so many of His mighty works. The first fact of this lesson, mignty works. The first fact of this lesson, next to the presence of Christ, is that a Roman centurion had a servant who was very dear to him, and this servant was at this time very sick, and it seemed as if he ewould die. Math. viii. 6, says that his sickness was the palsy, and that he was grievously tormented. He was a helpless man.

3. This centurion seems to have known

 This centurion seems to have known somewhat of Jesus, either having heard or seen some of the things which He had done, and hearing that He was in the city he sent some of the elders of the Jews to ask Him to come and heal his servant. We may imagine that the centurion lost no time. His dear servant seemed to be dying; there was no hope for him, no human helper; the only one

who could help was in the city; the one thing to do was to have Him come quickly. Jesus is the very same to-day. If helpless, call Him.

4, 5. When the elders came to Jesus, their plea was that the centurion was worthy because he had shown his love for the Nation by building a surreconsulting the course of the state by building a synagogue. The same thought is in many minds to-day, for there are many who think that if they build a church, or give so much to the church, or to the poor, or to missions, or to some good cause, they will thus merit the favor of God, whereas the fact is that grace means far, forther the fact is that grace means favor for the undeserving, the poor and the helpless and even those who are rebelling against God. Consider well Rom. v., 7, 8, and kindred passages until you see the meaning of grace.

6. Jesus at once went with them, not be cause the centurion was worthy, but because of the need of the poor, sick and helpless servant, but other servants met Him, from the centurion, with this message: "I am not worthy that Thou shouldest enter under my roof." The grace of God was doing someroof." The grace of God was doing some-thing for this man, for it is only by grace that we get true humility. Job thought a great deal of himself till he saw God; then he abhored himself and magnified God. Compare Job xxix. with xlii., 6, and see also Isa. vi., 5, and Dan. x., 8.
7. Not only did the centurion feel unworthy

to have Jesus come into his house, but he also felt unworthy even to come to Jesus and now sends by these servants this message:
"Say in a word, and my servant shall be healed," or, as in Math. viii., 8, "Speak the word only." Is it possible that he had become familiar with these words of Scripture, "By the word of the Lord were the heavens made," 'He spake, and it was done," "He sent his word and healed them?" (Ps. xxxiii., 6, 9; cvii., 20.) And was he thus led to have such unbounded confidence in this One whom he evidently believed to be God or sent of God?

sent of God?

8. He knew what it was to obey and to be obeyed, and somehow he had faith in this Man that He could command diseases and demons at pleasure. It is written in the Psalms, from which book we have already wanderingly quoted; that "fire and hall, snow and years and atomy wind fulfill His wanderingly quoted, that "fire and hail, snow and vapors and stormy wind fulfil His word," and that the angels who exect in strength do His commandments, hearkening unto the voice of His word (Ps. cxiviii., 8; ciii., 20), and that, though the Lord be high, yet hath He respect unto the lowly (Ps. cxxxviii., 6). Did this centurion learn his faith and humility from this book?

9. Such faith was so pleasing to the Lord

faith and humility from this book?

9. Such faith was so pleasing to the Lord that He spoke of it to the people as excelling any, faith that He had seen in Israel. Without faithit is impossible to please God (Heb. xi., 6), but by believing Him and having confidence in Him we can please Him. That the disciples received the words of the Lord made Him so glad that He spoke of it to His Fether in His prayer on the night before His Father in His prayer on the night before His crucifixion (John xvii., 8). Consider also the faith of the Syro-Phoenician in Math.

10. When the messengers returned the servant was well. It would appear from the account in Matthew that, having sent the elders and then the servants, he afterward went himself to meet the Lord, and that the Lord said unto him, "Go thy way, and as thou hast believed so be it done unto thee." We are reminded of the nobleman of Capernaum whose son was sick, and to whom Jesus said. "Go thy way; thy son liveth." The man believed the word and went and

The man believed the word and went and found as Jesus had said (John iv., 50). Assurance and joy and peace all come by believing (Rom. xv., 13).

11. We now find Him entering the city of Nain, accompanied by many of His disciples and much people. Being sent of God and filled with the Spirit, He went about doing good and everywhere taught and healed. He was truly the Comforter in the power of the Spirit. He has given us the same Holy Spirit, whom He calls "the Comforter," that He in us may still go about doing good in He in us may still go about doing good in His name, for we are here in Christ's stead to magnify God.

12. As He entered the city the body of a dead man was being carried out for burial. dead man was being carried out for burst, and he had been the only stay of his poor mother, and she a widow. In a very short time the body would be laid away out of the sight of that broken hearted widow.

13. The Comforter, the Almighty Helper, the Resurrection and the Life, meets her. He is sorry for her, and He says, "Weep not." The time is coming when He will wipe away all tears and there shall be crying no more even on this earth (Rev. vii., 17: xxi., 4).

all tears and there shall be crying no more even on this earth (Rev. vii., 17; xxi., 4), but until that time the tears come, and come again even though we wipe them away. Yet there might be fewer tears if there was more faith in Him.

14, 15: At His word the procesion stops. He speaks to the dead man, the man lives, sits up and begins to speak, and Jesus, instead of saying to him, "Follow Me," gives him back to his mother. What a word is this! It is even the same that created the world; that spake and it was done; the same word that at the appointed time will bring all dead bodies from their graves (John v., 28), the righteous at the beginning and the rest at the end of the hour, or thousand years (Rev. the end of the hour, or thousand years (Rev.

xx. 5, 6).

16. They acknowledged Him as a great prophet and glorified God, saying that He had visited His people. By and by He will come in power and glory, and Israel shall say: "This is our God. We have waited say: "This is our God. We have wanted for Him, and He will save us." Then will He swallow up death in victory and wipe away all tears (Isa. xxv., 8, 9). Let His word enter us now and give a foretaste of these things.—Lesson Helper.

A NEW MACHINE GUN.

One of American Design and Manufacture Adopted for the Navy.

The Ordnance Department of the United States Navy has adopted a machine gun. designed by Americans and manufactured by Americans for the use of the American Navy, and has entered into a contract for the imand has entered into a cointext for the intending mediate purchase of fifty of them for practical test on board ship, with the intention of purchasing further supplies as they may be needed. The new arm was adopted by the department after a series of competitive tests, in which six similar guns were tried, meet of them being of foreign design of most of them being ol foreign design or manufacture. A further test will be made of the Maxim gun, and it is possible that number of that type will be purchased for The accepted gun is the invention of Joing

the navy.

The accepted gun is the invention of Joine H. and Matthew F. Browning, of Orden, Utah, and is described as a gas-operating breech-loading gun. It belongs to the class of guns in which the gas produced by explosion, after it has given a sufficient velocity to the projectile, is further utilized as a means for operating the breech mechanism. This process embles rapid and successive firing by automatic means, leaving the operator the simple work of firing the itest shot and furnishing a supply of cartridges to the gun, which continues firing solong as the supply of ammunition lasts.

The guns are light, and will be of great service to lauding parties and for attacks made in small boats. On the warships they will be placed in the military tops and in other parts of the superstructure, where they other parts of the superstructure, where they can be used with great destructive effect, The Colt Arms Company is interested in the manufacture of the gun, and the contract for a supply has been made with that com

Pay of a Spanish General. A Spanish General in Cuba gets \$9000 a TOPULAR SCIENCE,

It has been discovered that disease germs are killed by the blue and violet rays of sunlight in a few hours. The use of paper for large fly-wheels is regarded with favor, the tensile

strength of paper being enormous. The death rate among the colored people in Chicago last year was 26.67 per 1000 against 15.05 for the whites. The chemist of a Wisconsin woodpulp company has, it is said, discovered a process by which sulphite fibre

wood-pulp may be made fireproof. A sextuplet cycle has been seen on the streets of Paris. It was built for track use. It weighs 150 pounds and is six and one-half yards in length. There are 1500 different species of

enakes in the world. Out of all that vast number England only has four species, and only one of those is poi-BODOUS. The Siberian lemming-vole has been

The Siberian lemming-vote has been found by Merriam to live in the Dakotas and Idaho, as determined by a skin and skull received from the north shore of the Caspian Sea.

A bore-hole near Port Jackson, New South Wales, has reached a depth of nearly 3000 feet. It shows an increase in the earth's temperature of one degree F. in eighty feet, while the average of the cartery of the cartery of the degree of th

F. in eighty feet, while the aver in the Northern Hemisphere is degree in sixty feet. A French biologist, M. Nocard, has

exist in the blood after an ordinary meal, they are abundant after a meal containing much fat. He supposes the microbe carriers to be the small fat globules taken up by the lacteals. The skin turns blue when exposed

to cold because, by a low temperature, the circulation is impeded at the surface, the arterial blood is partially prevented from flowing beneath the skin, and the venous blood, which is almost purple, gives color to the skin.

Prince Luitpold of Bayaria has the entomological fad. His specialty is beetles, and he is said to have about the best collection in the world. He is well posted on the subject, and spends a great deal of time making original observations of the habits of various insects.

The upper part of a bird's bona (tarsometatarsus,) found in a clay bed of unknown age in Vancouver's Island, has been found by Professor Cope to belong to a bird appearing to be allied to the Steganopodes (gannets, cormorants and pelicans, etc.) This pre-sumed relationship indicates that it could swim as well as fly. If it could fly, "it will have been much the largest bird of flight thus far known."

Elephants as Roustabouts.

The man in Florida who has conceived the idea of using elephants in connection with the saw milling operations is perhaps more deserving of praise than humorous criticism. Although the idea of elephant labor in this countey is at first a startling one, and likely to bring down the condemnation of trades unions and organized labor, it is nevertheless practicable, inasmuch as this kind of labor has in India been demonstrated to be one of the most economical and valuable methods which can be employed in lumbering operations there.

In India elephants perform work about the sawmill with almost human intelligence. The labor is cheap, as the elephant will work for his board and never strike, and at the same time perform the work of many men. They not only work about the mill and yard, but propel logs in the streams and carry them on shore. The trunk of the elephant, which the observer would conceive to be the soft and tender portion of the huge brute's anatomy, can, in reality, be as hard as steel at the will of its owner, and being possessed of great strength, obeys the will of the driver. The elephant will easily carry a piece of timber weighing a ton and a half, but if the weight be over that he will absolutely refuse to pull, in which event another elephant is pressed into service and the load is evenly divided. If the piece be light the elephant will balance it upon his tusks, and throwing his trunk about the piece, will carry it rapidly to whatever portion of the yard is desired, place it upon the pile and adjust it with perfect nicety. In time he goes to work of his own accord at the sounding of the whistle. and when the whistle blows at night will positively refuse to perform any more labor. Thus it is within the possibilities that oxen and mules may be retired, and that the loud-voiced Florida hand who urges the patient mule with blows of a blacksnake whip will cease this labor, and perched upon the back of an elephant, armed with a pointed iron prod, will do the heavy work required in the sawmill yard. -

The Timberman. A Mountain of Pure Sulphur.

The recently discovered sulphur deposits in the southern Cocopah range of mountains, on the eastern side of Lower California, are said to consist of mountains of almost pure sulphur. A. Goodbe, a banker of Ensenada, who returned to San Diego from a visit to the deposits, says the sulphur is 87 per cent. pure, and in its natural state is fit for ordinary commercial use, especially for the manufacture of sulphuric acid. At one-place there is a bluff of practically pure sulphur fifteen feet high and 159 feet wide, and at the foot of this bluff a shaft has been sunk sixty feet deep into pure sulphur. The sulphur can be shovelled into sacks and put on the market in its natural state. - New York Sun.

A Large Block of Virgin Gold. The branch of the Bank of Mon-

treal in New York City has received from the Caribou mine, at Kootani. British Columbia, the second largest block of gold that has ever passed through the New York Assay Office. It is in the form of a sugar loaf, weighs 2435 ounces, and is valued at \$41,857. The bank also received from the Horsefly mine, in the same section, a gold brick weighing 1511 ounces, valued at \$26,150. The metal is virgin gold, of a greenish tint-similar to Australian gold.

Inscrutable Mystery.

"Mamma," asked the little girl, peering in between two uncut leaves of the magazine, "how did they ever get the printing in there?"-Indianapolis Journal.